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ABSTRACT

The contention that the future of sport and physical education can be shaped by its history is the foundation of this discussion. The paper begins with a brief mention of six social forces at work and ten concomitant professional concerns. It then presents Heilbroner's concept of the future as history; discusses the idea of progress; suggests some implications for sport and physical education based on Heilbroner's concept; discusses the concept of progress in relation to the United States and the American dream; and, finally, draws several conclusions. The social forces and professional concerns enumerated are viewed by the author as 16 persistent historical problems facing the field of sport and physical education. How society copes with these problems will determine whether sport and physical education will serve this culture in a socially useful capacity or whether they will develop into symptoms and causes of the society's eventual downfall. Heilbroner's concept of the future as history alerts us to the possibility that Americans have a seemingly blind philosophy of history that has flaws and malfunctions that were not foreseen. Considering the future as history, individuals and the society as a whole can work to realize a "North American Dream" in a world setting--sport and physical activity under highly professional leadership can be a powerful social force in realizing that dream. (MM)

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THE FUTURE AS HISTORY IN SPORT AND PHYSICAL EDUCATION

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Introduction*

The title given to this paper - "the future as history in sport and physical education" - may appear to be intriguing and prophetic and yet confusing and contradictory. Because of the great importance of the underlying topics to be discussed, I offer no apology for the seemingly contemporary - and perhaps even prospective - nature of the theme to be discussed. Nor will you find this presentation delimited to sport and physical education history within Canada. Further, although I am fascinated by what happened in the past, I find that far too much of our sport and physical education history is typically wholly lacking in any interpretive criterion that would allow it to be analyzed from the standpoint of historical perspective - or which indeed represents an effort to write history in which the investigator seeks consciously to interpret what has been found.

Now what is it that I am attempting to accomplish with this paper? It is simply this: I want to help you, me, and any others who might be interested understand more fully "what it has been about the recent past for which optimism as a philosophy of historic expectations has failed to prepare us . . . It is an outlook on the future as <u>history</u>" (Heilbroner, 1960, p. 179). More specifically I feel that our optimism in regard to automatic progress has blinded us so that we have not been able to see and

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truly comprehend how such a condition and expectation arose. And still more specifically I have been searching for some direct implications for sport and physical education within this vortex of social forces and influences. This includes certain specific professional concerns that have confronted our field and society in the past, and which will undoubtedly - along with the addition of new ones and the possible removal of old ones - be with us as problems for resolution in the future.

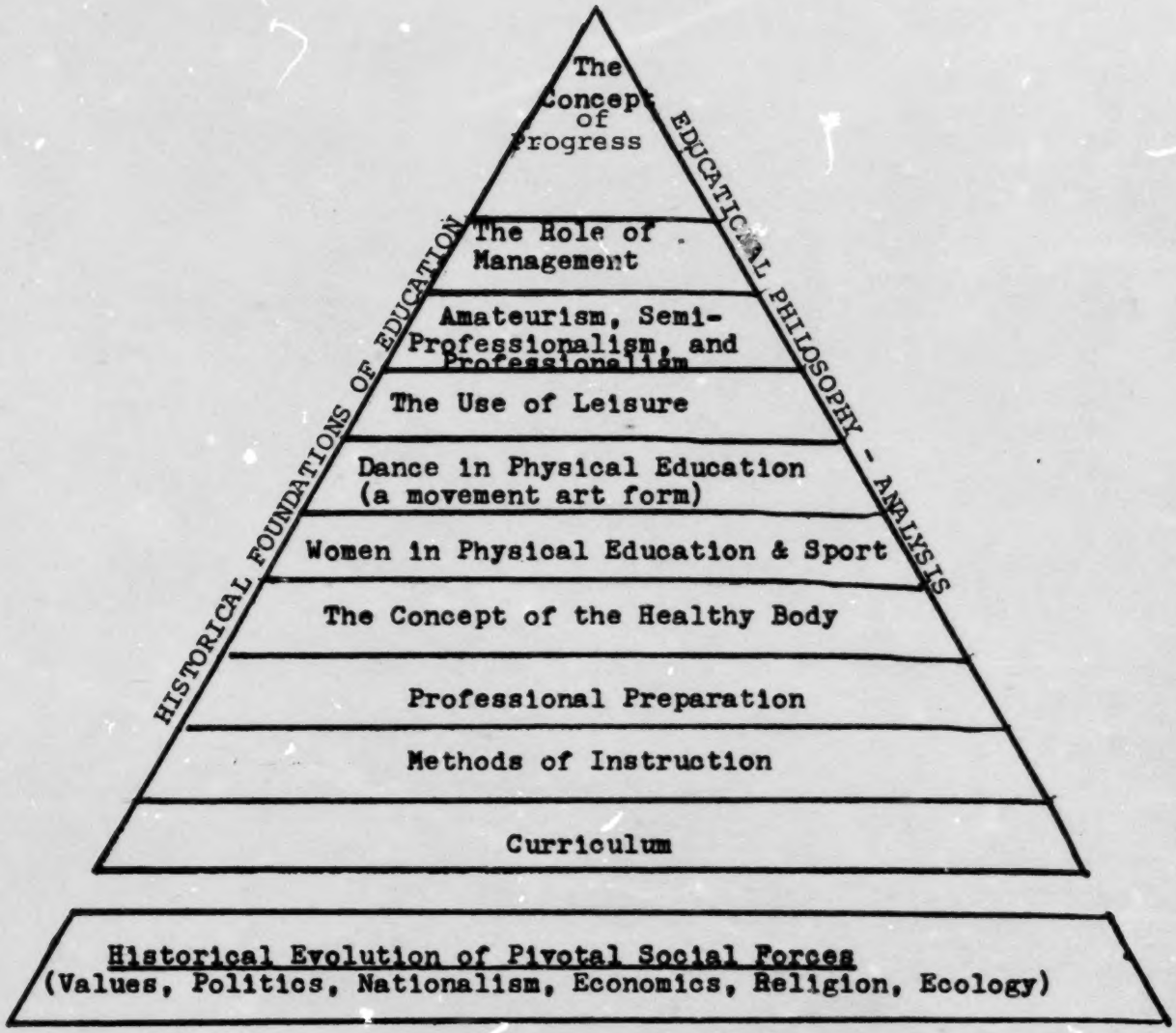
In this paper, therefore, I will (1) briefly mention the social forces at work with their concomitant professional concerns; (2) present Heilbroner's concept of 'the future as history'; (3) discuss the idea of progress briefly; (4) suggest some implications for sport and physical education from Heilbroner's concept, while relating the concept of 'progress' to the United States; and (5) draw a few reasonable conclusions based on this analysis.

Social Forces and Professional Concerns. These sixteen (six and ten) social forces and professional concerns are presented because they are in my opinion persistent historical problems that affect "humans moving purposefully in sport, dance, play, and exercise." Further, I view people involved in some way with sport and games within our culture as part of a social system within society. Similarly, I would argue that those concerned professionally with sport and physical education within our educational system are part of another - albeit overlapping, to be sure - social system within the society.

For decades now I have been concerned with very careful

delineation and description of what have seemed to be the persistent historical problems of physical education and sport. (My efforts have been an adaptation, modification, and enlargement of the unique approach developed by John S. Brubacher, retired professor in the history and philosophy of education (Yale and Michigan). At least five pivotal social forces(or influences) have influenced society - and directly or indirectly that aspect of the culture which has been identified variously as physical education or sport (or some combination thereof) - during the different periods of history (Brubacher, 1966; Zeigler, 1968 and 1977). To these I have added what might be considered by some to be a false problem from an historical standpoint - the influence of an ecological ethic. Thus, these social forces are viewed as (1) the influence of values and norms, (2) the influence of politics (type of political state), (3) the influence of nationalism, (4) the influence of economics, (5) the influence of religion, and (6) the influence of a so-called ecological ethic (see Figure 1).

To these six social forces (or influences) have been added some ten professional and/or general educational concerns, the last of which - the concept of 'progress' - could be placed in either of the two main categories. These concerns are (1) curriculum, or what shall be taught; (2) methods of instruction, or how shall the curriculum be taught; (3) professional preparation or training; (4) the concept of what constitutes a healthy body; (5) the role of women in physical education and sport; (6) the role of dance in physical education and recreation; (7) the use of leisure; (8) amateurism, semiprofessionalism, and profession-


The Concept of Progress
The Role of Management
Amateurism, Semi-Professionalism, and Professionalism
The Use of Leisure
Dance in Physical Education (a movement art form)
Women in Physical Education & Sport
The Concept of the Healthy Body
Professional Preparation
Methods of Instruction
Curriculum
HISTORICAL FOUNDATIONS OF EDUCATION
EDUCATIONAL PHILOSOPHY - ANALYSIS
Historical Evolution of Pivotal Social Forces
(Values, Politics, Nationalism, Economics, Religion, Ecology)

SELECTED PERSISTENT HISTORICAL PROBLEMS OF
PHYSICAL EDUCATION & SPORT

alism in sport; (9) the role of management (administration); and (10) the concept of what constitutes progress (viewed both as a social force and as a professional concern).

The Concept of 'The Future as History'

To return immediately to Robert Heilbroner's concept of 'the future as history,' we will now attempt to offer the essence of his doctrine as simply and directly as possible. It goes something like this: America - the United States - acquired the belief that it had a personal "deity of history"; this led a great many people to hold a blind philosophy of optimism about history's malleability and compatibility in keeping with American ideals; this optimistic position has turned out to be very short-sighted, and truly significant changes loom ahead for citizens of the United States in the immediate and not too distant future. Question: how did this come about?

In the first place the development of a weapons technology throughout the world has gradually but surely brought about a weapons stalemate between the leading powers. (This brief recapitulation is paraphrased from Heilbroner, 1960, p. 176 et ff.) This stand-off situation where the West and the Communists each have tremendous overkill potential has eliminated the possibility of either side bringing about a military solution to its problems. Consequently, so-called non-military determinants (i.e., economics, politics, nationalism, ideologies, and technologies) have risen to a position of vital importance in the world-wide struggle that is taking place.

In the meantime an environmental crisis has developed in

modern society even in those countries that are now seeking to move ahead of their previously underdeveloped condition. Man has achieved a certain mastery over the world because of his scientific achievements and subsequent technological advancements. Because of the exponential (geometric) explosion of the human population, increasingly greater "pressures will be placed on our lands to provide shelter, food, recreation, and waste disposal areas" (Mergen, 1970, p. 36). The peoples of the world's underdeveloped nations are moving rapidly in the direction of economic collectivism, and in the process we are witnessing examples of extreme nationalism and more authoritative forms of government coming to the fore.

A further significant trend is occurring that has tremendous implications for the so-called free world - a strong drift away from a more primitive, pure form of economic capitalism is quite definitely taking place. The idea of a free market with practically no regulating market mechanism is being gradually changed over to a planned economy in which regional planning of a socialistic nature is taking place.

Fourthly, the United States, despite its quite fantastic scientific and technological advances, is being confronted with a great many dependent people (the so-called welfare state) and a spiraling military bureaucracy that is using up over 100 billion dollars a year.

Next, there are additional trends that are bringing about a societal transformation in seemingly all aspects of life. An economic recovery seems to be taking place at the present, but

one wonders what types of civilian involvements can ever be created to supplant the gargantuan military establishment before it encompasses all before it. We will undoubtedly need a greatly improved "internal economic discipline" to maintain a more stable economic system at a time when the traditional market mechanisms are completely out of phase with the world of the year 2001. Eugen Loebl has asked the fundamental question succinctly in his new book Humanomics - How can we make the economy serve us - not destroy us? (1976, p. 1).

Finally, we are no doubt witnessing a number of collectivist trends that are actually being hastened by a national policy characterized by an optimistic and probably blind economic thrust that has made it extremely difficult if not impossible to control future development. As Heilbroner postulates, "The problem then . . . is to respond effectively to the technological, political, and economic forces which are bringing about a closing-in of our historic future" (p. 178). He asserts that we can only cope with the impending most difficult period by changing our "structure of power" and also the very "common denominator of values" - two developments for which he does not hold out much hope in the immediate future. We have all realized that the 1970s are going to be difficult years; that there are great ecological problems to be overcome; that there is a world-wide nutritional problem; that there is an energy crisis of great proportions; and that the tide of rising expectations of the underdeveloped nations will somehow need to be met. But somehow it has not been brought home to us forcibly that history is actually "going against us,"

and that it probably will continue to do so for some time to come. As Heilbroner has pointed out, "Optimism as a philosophy of historic expectations can no longer be considered a national virtue. It has become a dangerous national delusion" (Ibid.). Immediately we are forced to ask what we can do about this very real dilemma. Indeed, what changes do we need to make in our philosophy so that we may look to the future with at least a minimum degree of optimism?

The Idea of Progress

What Heilbroner is telling us is that the particular and peculiar - and perhaps even singular - forces that have influenced modern history have brought about an "unconscious assumption about the automatic progress which those forces effect" (p. 179). And unfortunately for us we haven't been able to recognize the unique quality of this experience that we can't adapt to all historic experience as a model if certain conditions are created or occur naturally.

Further, we should consider briefly the concept of 'progress' itself. One definition of progress implies movement toward a goal, whereas a second one is simply concerned with "development" or "unfolding." A third definition is explained as"steady improvement" and refers to the progress of a society or civilization (American Heritage Dictionary, 1970, p. 1045). The third definition here does not appear to be clearly different than the first one; hence, I do believe that the matter needs further clarification.

Any study of history inevitably forces a person to conjecture about human progress. A world-famous paleontologist, George

Gaylord Simpson, after twenty-five years of research, offered us his assessment of the concept of 'progress' in evolution (1949, pp. 240-262). His investigation had convinced him that it is necessary to reject "the over-simple and metaphysical concept of a pervasive perfection principle." That there has been progression he will not deny, but is this actual progress toward perfection or a pre-determined goal? The difficulty comes when we assume that change is progress. We must ask ourselves if we can recommend a criterion by which progress may be judged.

Immediately we are confronted with a possibly insuperable difficulty. How can we be both "judge and jury" in this regard? It may well be an acceptable <u>human</u> criterion of progress to say that we are coming closer to approximating what we think we ought to be, and to achieving what we hold to be good. Simpson doubts the wisdom of assuming automatically, however, that this is "the <u>only</u> criterion of progress and that it has a <u>general</u> validity in evolution . . ." (Ibid.). Thus, throughout the history of life there have been examples of progress and examples of retrogression, and progress is "certainly not a basic property of life common to all its manifestations." If it is a materialistic world, as Simpson would have us believe, a particular species can progress and retrogress. There is "a tendency for life to expand, to fill in all the space in the livable environments," but such expansion has not necessarily been constant (although it is true that human beings are now "the most rapidly progressing organism in the world") (Ibid.).

It is true further that we have made progress in adaptability and have developed our ability to survive in an increasingly

greater number of environments. Of course, this is progress considered from the human vantage point. However, the various evolutionary phenomena among the many species do not show "a vital principle common to all forms of life," and this leads Simpson to doubt the "existence of a supernal perfecting principle." Based on these conclusions he generalizes still further by stating that human progress is relative and not general. He does not believe either that it is logical to argue that the line of man's ancestry is indubitably the "central line of evolution as a whole" (Ibid.). Of course, man is undoubtedly one of the very few highest products of evolution on one very small satellite, and could be considered in most respects at the pinnacle to the best of our present very limited knowledge.

Quite obviously these are sobering thoughts, and we should not dwell too long on them. Before returning to Heilbroner's idea of progress in keeping with this paper's theme, I wish to refer momentarily to what several others have to say or imply about the question of man's progress. First, allow me to mention Herbert Muller's identification of progress for man in relation to the achievement of individual freedom. Throughout his trilogy in which he traces the concept of 'freedom' throughout the history of the world, freedom is defined as the "condition of being able to choose and to carry out purposes" in one's life (1961, p. xiii). Secondly, the "grand old man" who dared to trace the history of mankind - Will Durant - asked the question, "Is Progress a Delusion?" as long ago as 1928 (p. 249 et ff.). After considering the question from some ten standpoints (e.g., the

development of social organization), he concludes most optimistically "Never was our heritage of civilization and culture so secure, and never was it half so rich" (p. 257). Some fifty years later these comments are seemingly more true than ever for the favored people on earth, and yet we can all admit that these words have a somewhat hollow ring. (At this juncture I suppose you should be reminded that J. B. Bury believed that the idea of progress is actually of quite recent origin, and probably dates back only as far as the late seventeenth and early eighteenth centuries (1932).

But now - in keeping with the theme of this paper that is exploring the concept of 'the future as history' and especially as this might be applicable to sport and physical education, let us summarize concisely what Heilbroner believes about the idea of progress. First, he decries the tendency of our traditional approach to history that has left us completely unprepared for the history's radical departure from the "optimistic philosophy [that] equates the movement of history's forces with the idea of progress. He argues further that we have held a limited concept of what progress really is, and that we have mistakenly attempted to "generalize from these specific concepts of progress [e.g., the rise of the level of well-being of the masses in the West] to the larger idea of an all-embracing progress of 'society'" (p. 191). Unfortunately, we are told, it would be impossible for us to produce evidence that our "private morality, level of social ethics, and general nobility are in any sense superior to much of the recorded past, if indeed they are equal to the best

of American Revolutionary times or to the heights reached in the golden ages of Greece and Rome"(Ibid.). Thus, we must ask ourselves that highly disturbing question: "What happened?" Still further, if we are responsible people, we must search for the missing attributes that have somehow been lacking in what may quite correctly be identified as our "Us Über Alles" interpretation of history.

I know that you will appreciate that I am only offering you one person's response to the questions (Heilbroner's) and one person's assessment of certain implications for sport and physical education (my own). I am not presumptuous enough, of course, to argue that either set of responses is "good, better, or best." I can state unequivocally that they make good sense to me at this time, and I know that each of you will give these matters careful consideration and draw your own conclusions.

These missing attributes will be summarized most briefly. The first is history's inertia, a fact which is typically overlooked as a determining "force" in history because it is so dull and unobtrusive. Human beings have a very long history of being almost unbelievably resistant to change - whether it be for the good or bad. Secondly, we find that the philosophy of optimism has another missing attribute that has caused untold difficulty down through the ages. This we may characterize as the human being's seemingly inherent unwillingness to assess present status in a truly realistic manner and then to make a positive effort to improve the situation! And if our society is not willing to act now to rectify life's innumerable injustices, it

can only be hoped - and perhaps in vain - that others less privileged around the world will be willing to improve their lot. But to hope that such steps will be taken without violence is not realistic. We can only feel some sense of sorrow for life's tragic victims who are seemingly selected at random. We cannot forget either that there is hope for the improvement of man's lot, but such a day cannot even be envisioned at present.

Heilbroner refers further (pp. 201-204) to the "ambiguity of events" as a third aspect of history which works to confound a philosophy of optimism. The idea here is similar to the sociological dictum that "progress is never a straight-line affair upward." Dewey offered an allegory to describe this reality of life whereby life's problems and obstacles are overcome. He likened the human's attempt to meet life's challenges to the climbing of a mountain. The only difficulty is that reaching the top doesn't afford one the opportunity to rest, because there are other mountain peaks looming in the distance. In response to the question as to what one does when he gets tired, the predictable response was, "You die." Thus, progress is not a simple matter of heaping one success upon another until Utopia is indubitably within our grasp. This dialectic of history, as it was designated by Marx and Hegel, will not cease when so-called communism is achieved - as Marx believed quite naively. As a matter of fact, the problems seem to become more complex as objectives are attained.

One might well ask, therefore, whether mankind is going forwards or backwards, so to speak, and find no one who can answer

this question in a truly authoritative manner to the satisfaction of the majority. Heilbroner's "grand dynamic of history" makes it quite apparent that it is almost presumptuous to speak of "the dignity of the individual" (p. 205). It is actually ridiculous to think that such a state will be realized within the life span of those being born at this very moment. And yet what a tragedy it would be if we in this society were to give up hope for the ultimate achievement of man's true dignity simply because so much of the evidence is now pointing to an extremely difficult period ahead. This means that we can't retreat to a state of defiant isolation in regard to the rest of the world and thereby lose the capability of being resource persons- both literally and figuratively - despite the fact that we probably won't be calling the shots as was our prerogative somewhat earlier. The question is whether we will have the patience and the good will to live within history, to be fully aware of it, to bear somewhat more than our fair share of the burden, and to maintain our integrity as we strive for the ideal, long range goals of human freedom and dignity that we cherish.

The Future as History in Sport and Physical Education

Now, keeping in mind the concept of 'the future as history' - which to me means that it is absolutely imperative that each of us seek to comprehend the great movement of history including the various forces at work which shape and direct it; that we understand furtner the manner in which Americans developed a philosophy of history based upon a successful blending of scientific, technological, geographical, political, and economic forces; that we consider the argument that the resultant optimism was very

unrealistic and shortsighted because the historic model being created could not be transposed into a theory of historic development with general applicability; and that we now should make every effort to promote among our citizens the concepts of 'malleability' and 'flexibility' that will be needed as we approach an era that should be characterized by a readiness to share with our fellow man everywhere based on urgency of need as we work together for long range goals still thousands of years away - what implications do all of these factors have for sport and physical education? I believe that it is most realistic to argue that the pivotal social forces definitely influence sport and games within our culture. And I am prepared to take what may to some to be a "quantum leap" by stating that sport and games have reached such a level of acceptance in our society that they themselves have now become social forces to be reckoned with because of their many influences. Further, I believe that sport operates within our schools and colleges as part of a social system known typically as physical education - or at least it did function within physical education generally. More recently, however, I feel that physical education has declined as a social system in the United States, while at the same time intercollegiate and interscholastic athletics, disguised as sport and games, have made steadily increasing inroads on the shaky physical education structure. But I am getting ahead of myself . . .

Thinking back now to the <u>six</u> social forces identified earlier (e.g., the influence of values and norms, etc.) and the <u>ten</u> professional concerns presented (e.g., methods of instruction in sport and physical education), what can be stated briefly about the former

keeping in mind the concept of 'the future as history' which alerts us to a realistic appraisal of America's philosophy of optimism and also the ideas expressed about the vagueness of the term "progress" as explained by Simpson and Heilbroner -and further Muller's concept of 'freedom' as the "condition of being able to choose and to carry out purposes" in one's life?

The first social force to be considered is the influence of values and norms. Here Johnson has explained that as a society "important societal values are the rule of law, the social-structural facilitation of individual achievement, and equality of opportunity," whereas the shared sanctioned norms - which are the second level of the social structure - are the institution of private property, private enterprise, the monogamous conjugal family, and the separation of church and state (1969, p. 48 et ff.). We need to reexamine these two levels of the social structure with an eye to determination of (1) whether stated values and norms are truly being achieved in our culture; (2) whether they are still viable in the light of the changing world situation; and (3) how we can best make them available to others around the world without being too dogmatic and doctrinaire in our approach. In relating the three values stated above to sport and physical education, can we affirm that people in sport are living up to the letter and spirit of the various sports' rules and regulations; that sport is structured so as to facilitate individual achievement; and that all people in our country - young and old and of both sexes - have equality of opportunity to participate in whatever sports they wish at their level of ability? If the answer to each of these questions is not a strong

affirmative, the charge could well be made that athletics as a social force is working against instead of for the very values that are espoused so nobly within the United States Culture.

This identical approach can be applied to the other five social forces and the ten professional concerns. The second social force - the influence of politics - has shown us that the kind and amount of education has varied throughout history depending upon whether a country was a monarchy, an aristocratic oligarchy, or a type of democracy. Most democratic societies have made significant efforts to allow individual development through the medium of education. Our question is, therefore, whether education in physical education and sport in our schools and colleges is consistent with the long range aims and immediate objectives of an evolving democratic society in which pluralistic philosophies of education are permitted to exist. This is a difficult question to answer, but my best estimate is that intercollegiate and interscholastic athletics function typically in such a way that many of the curricular aims and objectives of a so-called free society are being negated. It is my position further that most programs of physical education (including sport instruction) leave much to be desired in this regard as well, although I think the situation has changed for the better in the past decade. I must confess, however, that the pendulum seems to be swinging in the wrong direction at the moment, and this movement will inevitably have implications for physical education and sport that should be watched carefully.

The influence of nationalism, as the third social force and/

or persistent problem, has been obvious throughout history. It appears to be impossible to promote strong nationalism in physical education and sport when it must emanate from the goals of a free society. Such a situation is basically a good thing for physical education and sport from the standpoint that the federal government cannot take over except in the dire emergency of a wartime situation. Thus, at present in our country the individual states and the local systems can promote just about any type of program in physical education and sport for which they can gain support. Should the federal government through the President's Council on Physical Fitness attempt to place what might be called a nationalistic emphasis on the physical fitness of youth, it has absolutely no direct power to enforce its regulations unless a specific community - under the watchful eye of its state office - desires to proceed along these lines. This is - in my opinion - fully in keeping with the letter and spirit of the law. I believe that the situation should remain exactly this way unless war seems imminent. And, if that were to be the case, any such legislation instituted should lapse as soon as the crisis is over.

The influence of economics - the fourth social force - seems absolutely vital at any time. Throughout history education as a field has prospered when there was a surplus economy and declined when the economic structure weakened. Furthermore, educational aims have tended to vary depending upon how people made their money and created such surplus economies. Advancing technology has brought many advantages to man, but it has created many problems

as well. One of these problems has been the uneven distribution of wealth which brings greater educational advantages to some. In a free domocratic society a long range goal has been to recognize talent in any person no matter what his/her economic status might be - and then to give this individual an opportunity to achieve his/her potential.

In what some are predicting is rapidly becoming a post-industrial society and also a social welfare state, one in which a large percentage of the population can enjoy a relatively longer period of education, the will of the society will have to be tested as to what extent available funds will be employed to support a program that will bring about a minimum level of physical fitness for all people at all ages. Certainly rising health costs are causing leaders to formulate legislation resulting in funds for the promotion and operation of programs that might tend in the long run to retard the rapid growth of demand for health services that might be avoided if the people were more totally fit.

Insofar as sport is concerned, there seems to be enough money available through gate receipts to maintain the rate of growth in professional sport, but there is evidence that intercollegiate and interscholastic sport in the United States is on a "financial treadmill, the pace of which is increasing while the incline is becoming steeper with each passing year." It won't be long before economics may force some universities to establish departments of intercollegiate football and basketball, while the remaining relatively few sports they are currently sponsoring will have to fend for themselves as club sport with minimal funding. (I can't help

but state here parenthetically that the university where I am serving as an administrator currently has a program of some thirty-nine intercollegiate sports - twenty-two for men and seventeen for women.) The lesson from history is that a prevailing, uneven distribution of wealth brings about a state in which the wealthy will have the most expensive recreational pursuits, and the rest of the people will have less expensive physical recreational patterns as well as less time in which to pursue play and recreation.

The influence of religion - the fifth social force - on sport and physical activity has been significant because the church (or organized religion) has been so closely connected with the history of civilization. Certainly the church has had a strong influence on educational history both directly and indirectly. Further, the church's attitude toward sport and games has influenced the growth or decline of this play form.

There is continuing evidence that the power of the church over society and the individual has been declining in the twentieth century. The Christian contribution to the history of the world has been enormous, of course, and such an accolade could well be based on the fact that the promulgation of Christian principles laid the basis for universal education. Of great significance was the importance placed on the value of the individual. The church's problem in this century appears to revolve around the typical inflexibility of the church as a social organization. There is no doubt that that society needs a unique type of social institution that is capable of a high level of intelligent self-direction

that could effect necessary changes in the present social environment.

Throughout history organized religion has offered no really tangible assistance to sport, games, and other types of physical recreation. Even today, when it is perfectly obvious that competitive sport is becoming an increasingly strong social force, only a relatively few churches from among the various organized religions have begun to offer positive support to sport and other healthful physical activity. Of course, much of their stance concerning this type of activity can probably be designated as "sins of omission" rather than commission. On the other hand, Mormons, for example, have stressed the need for healthful physical activity because of their belief about literal resurrection, and Protestant churches below the Mason-Dixon line have related vigorously to the Fellowship of Christian Athletes Movement. Conversely, representatives of the major religions have rarely spoken out strongly against many of the evils of professional sport or that of the semi-professional variety practiced in so many colleges and universities. In this regard their influence may be regarded as considerably less than their predecessors in ancient Roman times who decried vigorously and then exerted influence against the terrible excesses of that period in the arena and colosseum. Those who do not learn from history may indeed be doomed to repeat society's earlier mistakes.

The influence of ecology - the sixth and last of the social forces delineated here - has only been felt in a recognizable and and significant way for the past decade or so in North American society, so it is not unusual that very little attention has been

paid to the environmental crisis by those in the field of sport and physical education. Although this problem has not been with us over the centuries as is the case with the other five social forces, now it seems here to stay. Ecology is usually defined as the field of study that treats the relationships and interactions of human beings and other living organisms with each other and with the natural (or physical) environment in which they reside. Very simply, we have achieved a certain mastery over the world because of our scientific achievements and technology. Because of the exponential (geometric) explosion of the human population, increasingly greater pressures are being placed on our lands and resources with a resultant greater pollution of the earth's atmosphere and waters. Certainly the gravity of prevailing patterns is recognized by many, but such recognition must become knowledge to a great many more people who are in a position to take positive action in the immediate future.

Even though the difficulty of moving from an "is" to an "ought" has been recognized in the realm of science and ethics, there are quite obviously many scientific findings classified as environmental science that should be made available to people of all ages whether they are enrolled in educational institutions or are part of the everyday world. Simply making the facts available will, of course, not be any guarantee that strong and positive attitudes will develop on the subject. Often legislation must be enacted before attitude changes follow. However, the field of education must play a vital role in the development of what might be called an "ecological awareness" through the transmission of accumulated knowledge involving sound ecological

principles.

Obviously, those concerned professionally with sport and physical education, not to mention health and safety education and recreation and park administration, have a very important stake in this process both from the standpoint of general education and in the area of general and specialized professional preparation for leadership. The coach and the physical educator need to understand, for example, how continuous growth economic theories contradict basic ecological theory. Further, although attitudes toward improved international relations have waxed and waned over the decades, the responsible coach and physical educator will be aware of the need to take care of the manifold ecosystems on this "closed" planet and will do everything possible to assist with the necessary recycling so that a "reconstituted" earth will be transmitted to future generations.

A vigorous exercise program and correct nutritional instruction relate quite directly to two aspects of the ecological crisis - that is, the pollution of the earth and its atmosphere, and adequate nutrition for the children born on earth. Without getting involved in the moral question of birth control, coaches and physical educators should do all in their power to curtail pollution because it will in a short time - and in a variety of ways - make it increasingly difficult for us to exercise vigorously and to maintain physical fitness. Keeping in mind the ecological principle that "competition kills competitors," it would appear to be the direct responsibility of coaches and physical educators to involve <u>all</u> young people in a vigorous program of physical activity -

human movement in sport, dance, and exercise - that can be characterized as interesting, joyful, and exuberant. In this way it is quite possible that interest will be maintained throughout life. The society could then be characterized as a nation of fit people able to meet the necessary first condition for the maintenance of independence and prosperity - physical fitness within a concept of 'total fitness' (Spencer, 1949, p. 177). (In the process history has shown the advisability of directing people away from such "sporting" activities as the use of snowmobiles, speedboats, racing cars, and other activities which pollute the environment, tend to destroy the ecosystemic balance, and provide a mechanical means for propelling the body from one point to another.) Additionally, sport and physical activity can play important roles in the social and psychological development of the individual. A wholesome balance between competition and cooperation in a young person's education can develop highly desirable personality traits, while at the same time offering numerous occasions for the release of the overly aggressive tendencies seemingly present in so many individuals.

Space does not permit specific discussion of each of the ten persistent problems designated as "professional concerns" earlier, although each one could well be explored from the standpoint of the idea of 'the future as history' - that is, how should we modify our present position or stance in regard to - say - the use of leisure in the light of the blind philosophy of optimism that has led many to think that life would soon involve only blissful leisure as soon as automation took over? This is only

one example, of course, and it is highly interesting to apply this technique to the idea of the healthy body, or the concept of the amateur in sport, or the professional preparation of coaches, just to name a few.

You will recall, however, that I explained that the last of the professional concerns delineated was that of the idea of progress, and that this persistent problem also could conceivably be considered as a social force along with the influence of economics, religion, etc. At any rate, in bringing this paper to a close, a few comments on this topic are in order. Has progress in sport and physical education been made through the agency of the school or university, other educational or recreational agencies, or for that matter the professional sport organizations? Obviously, the man or woman who thinks reasonably profoundly in the light of the occurrences of the twentieth century cannot be blamed for being pessimistic or skeptical at best. At any rate, the way you view history and your present philosophy will have much to do with your future plans and the way you go about executing them.

In the realm of education we find a country in which the people have developed a great faith in material progress. An increase in the population of the United States to 330 million by the year 2000 is not unthinkable, and these people will have to be housed, fed, transported, cared for medically, entertained, and educated in large supercities and their environs. Thus, the stress and strain that will undoubtedly develop in the United States alone - not to mention the pressures that will be created

by most restless and often hungry people across the world - loom large. And despite the fact that some fifty to sixty billion dollars a year is spent to finance this gigantic enterprise, many people are still not happy with the results.

Throughout the course of history a good education has been based on the transmission of the cultural heritage and the society's particular methods of survival. Occasionally philosophers or other educational leaders have proposed theories involving departure from previous educational norms. However, such proposals were rarely if ever fully implemented, and the school has always played "the secondary rather than the primary role . . . in periods of social transition" (Brubacher, 1966, pp. 584-587). Thus, when a society declined, those involved in the educational systems rarely had any ideas about social rejuvenation. If by chance some person or small group did propose a scheme that could be significant, they were never in a position to exert a signicant influence. All of which leads to the conclusion that political leaders have never in world history viewed the school or university as an agent of social reconstruction. And, although we rarely allow our impotence to surface, I am forced from time to time to ask the rhetorical question: "How much does scholarly publication in sport history, philosophy, sociology, etc. really influence current thought and development in sport and physical education?" My reluctant and somewhat sheepish response must be - "very little." All of which urges me to admonish you who rely too heavily on historical narrative in your work without <u>at least</u> drawing a few reasonable conclusions to guide us in our present

endeavors.

Over the years I have argued that any evaluation of qualitative as opposed to quantitative progress would depend upon the extent to which educational practice approximated a particular philosophical ideal. However, the twentieth century has been designated as the "Age of Analysis" by a great many English-speaking philosophers at least and, if this be true, the onset of this period heralded an era when the "great systems approach" to philosophizing began to decline. But it has turned out that Deweyan pragmatism, coupled with philosophy of science, and an existential-phenomenological orientation have not been overwhelmed by the analytic thrust with its many accompanying techniques and variations designed to make language as clear, simple, and concise as possible. I still believe that in the final analysis your personal evaluation should be based on the philosophical tendency to which <u>you</u> subscribe. Naturally it will be conditioned by your personal background and experiences - including the scientific evidence available - that have caused you to develop a set of attitudes. I believe firmly that wisdom and professional maturity depend upon a sound philosophical base. In the process, keeping in mind the strife and struggles of the time at home and abroad, I believe it is vitally important to search continually for as much consensus in <u>practice</u> with others as you possibly can. Agreement in <u>theory</u> seems to be much more difficult to achieve and, in this way, agreement about "moving ahead" will probably be consistent with prevailing societal values and norms.

<u>Concluding Statement</u>

In this paper I have sought to delineate what I feel to be

the pivotal social forces at work in our culture today, as well as to enumerate some ten professional concerns. These together make in my opinion some sixteen persistent historical problems with which the field of sport and physical education is faced, and how we and society cope with them will determine whether sport and physical activity are social forces for good or evil, whether they will serve this culture as socially useful servants or whether they will simply develop into symptoms and causes of the society's eventual downfall.

Heilbroner's concept of 'the future as history' has alerted us to the fact that America's seeming blind philosophy of history has turned up with flaws and malfunctions that evidently could not have been foreseen. Somehow we must bring ourselves to an analysis and assessment that may well rock our very social foundations while causing us to reaffirm that which was sound and good in the traits that make up our national character. Progress is quite probably no longer in the direction which we have been following. Now what do we do? Have we the energy, the intellect, the foresight, the attitudes, the concern for our fellowman at home and abroad, and the will to change our course a certain number of degrees so that the ship of state will follow the correct course at a crucial juncture in the world's history?

We can only hope that such will be the case, while we as individuals and as collectivities within society work to realize a "North American dream" in a world setting. Sport and physical activity under highly professional leadership can be a powerful social force. The future of sport and physical education can be shaped by its history. Let's give it a chance.

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